

able to LAW,  
s hereby given, That  
the Plantation of Philip Thomas,  
taken up as Strays, an Iron  
not branded; the Colt about

have them again, on proving  
paying Charges.

Stolen a large Silver  
weighing near three Ounces,

ing it to James Hutchings on  
the Printer hereof, shall have  
rd, and no Questions ask'd.  
awn'd or sold, it is desired it

EAS Mr. Jonathan  
of London, Merchant, is posses-  
Part of the Patuxent Iron-  
advanced in Years, and desirous  
ness, is willing to dispose of it.  
clinable to purchase may know  
lying to

William Lux, of  
Baltimore, Attorney in  
Fact to Mr Forward.

d by the said Lux, a  
at will carry 18 Hogheads of  
well rigg'd, and an excellent  
ilmaker, who has four Years to  
ands his Business very well, ha-  
King's Yards.

be SOLD,  
and and eighty-se-  
f Land, called Pool's Delight,  
County, near the main Road,  
ove Frederick Town, whereon is  
and some other small Improve-  
rt of the Land will make choice  
with good Springs, and is well  
and raising Stock.

disputable, and for Terms apply  
Samuel Middleton.

BE SOLD,  
owing Tracts of Land,  
Charles County, formerly the Pro-  
s, viz.  
t, containing 300

Acres.

half a Mile of Port Tobacco.  
Point, at Nanjemoy, containing

ing 200 Acres, at the Fording  
man, as you go from Piscataway

ing 30  
ature 37

lie on the Head of Wicocomoco;  
t and Title to several Tracts not  
which belonged to the Wyones;  
ms, apply to

David Ross.

AS Mr. Daniel Wol-  
(lately gone for London), has con-  
scriber, his Attorney in Fact for  
Affairs in this Province: This is  
re all Persons indebted to the said  
to make immediate Payments,  
accounts, otherwise they must ex-  
m

William Lux,  
of Annapolis.  
Porter, Loaf Sugar, Chocolate,  
Goods, to be Sold by the said

OFFICE in Charles-street,  
EMENTS of a moderate  
er Week after for Con-

THE

Numb. 403.

# MARYLAND GAZETTE,

Containing the freshest Advices foreign and domestic.

THURSDAY, January 25, 1753.

REASON, a Proof of the CHRISTIAN RELI-  
GION, and serious Thoughts on LIFE and  
DEATH.

Nolle dicque suum gestare in pectore testem. JUV.

THE Life of Man, like the rising Sun,  
swiftly mounts to it's meridian Height;  
and then as rapidly runs on it's De-  
cline again: As his Body is in perpe-  
tual Change, like the Grass, that by  
quick, though imperceptible Degrees, to it's Per-  
fection grows, then withering, decays and dies;  
or as a Flower, that for a Moment blooms; then  
drooping, fades away; so, also, are all the Plea-  
sures which Man's Body courts, equally mutable  
and transient. But Man's intellectual Part, being  
immortal, if he would be happy, he must fix his  
Happiness on something that is immortal also.  
Nor can any Thing be more absurd, than for an  
eternal immortal Being to fix it's Happiness on  
Things that are mutable and mortal.

This World, like a Man's Body, is mortal too,  
and must die, and pass away like a Dream; but  
the next World, like his Soul, will be eternal and  
immurable; and will, like Truth, for ever last.

It is therefore the Goodness of God that has  
mingled some Infelicity in every State and Condi-  
tion of this Life; has joined the Thorns of Pains  
and Care, to the Roses of Health, and Pleasure;  
that we might not fix our Hearts on this World,  
but look forward to that eternal Habitation, for  
which this Life is only Preparatory.

As in the fall of Man there is certainly some  
great Mytery: So there is also in his Make, a  
Ray of Immortality immersed in Matter, and  
cloathed in Clay; a Spirit that pre-existed it's pre-  
sent mortal Prison, and will surely survive it's Dis-  
solution: Yet of the State of such Spiritual Pre-  
existence we have no Reminiscence; the Power of  
the Almighty has drawn over it the Curtain of  
Darkness and Oblivion; and all it's Traces being  
utterly obliterated, we retain only an earnest De-  
sire to know. Our Reason being thus limited,  
teaches us to wonder at and adore the Almighty  
Power of our Creator; and to have all his Works  
in the highest Admiration. As our Reason cannot  
soar so high as to know what even we ourselves  
are; how much less then can we be able to com-  
prehend our Creator? Our Reason does, indeed,  
tell us it is impossible; it teaches us to rest ourselves  
on higher Knowledge, and to rely upon Sacred  
Scripture, and Divine Revelation. In this also,  
our Reason must be our Guide, to judge whether  
such Revelation be divine or not. But when our  
Reason has such Proof as to be sufficiently convin-  
ced of it's Divinity; we surely ought to believe all  
that is therein contained, though it should ever so  
much exceed our Capacity of Comprehension, es-  
pecially when relating to the Nature of the Deity;  
because the Being Incomprehensible is one certain  
Attribute of an Infinite Creator: Nor can any De-  
finition of God be true, that his Creatures can  
comprehend. But some Men's Minds are so scepti-  
cal, that they will not give themselves Time,  
fairly and impartially, to examine the Evidence,  
and peruse the Proofs. If Men would but coolly  
and candidly consider the Contents of the Christian  
Religion, they would surely find every possible De-  
monstration of it's Divinity. If an Atonement,  
which could only be adequate to, and sufficient for  
the Sins of the whole World; an Oblation, such  
as no human Creature could ever have invented,  
and never could have entered into the Heart of  
Man to imagine: If a long Train of Prophecies  
fulfilled, and a Multitude of other Miracles per-  
formed, all attested by such Evidences as admit no  
Probability of Imposture, nor even Possibility of  
Deceit; unless Pains and Poverty, Torments and  
Death, can be supposed to be sufficient Induce-  
ments to deceive; if such sacred and sublime Laws  
as can only make Mankind happy here, and hap-  
pier hereafter, are, when together all united, suf-

ficient Evidence to satisfy our Reason, and create  
Belief; they do all undoubtedly meet in, and in-  
contestably prove the Divinity of the Christian  
Religion.

As it is very wrong to be so Sceptically inclined,  
and doubtful in believing upon strong and convin-  
cing Evidence; so it is also to believe without  
examining at all, or being able to give any Rea-  
sons for our Faith.

Too many, it is to be feared, who call them-  
selves Christians, receive their Religion only be-  
cause it is the Custom of the Country, and the  
Fashion of the Place they live in; who, had they  
been born in Turkey, might have made full as  
good Mahometans; and are Christians not by Choice,  
but by Chance; not by Reason, but by Form and  
Name alone.

Christianity is certainly the Religion of right  
Reason; the sacred Doctrine of the Deity himself;  
God's holy Word, and everlasting Truth. It in-  
structs us rightly how to adore our Creator, and  
love our Fellow Creatures, and always to hearken  
to, and obey, the unerring Monitor of our Minds:  
It contains not only every Precept to raise and ele-  
vate human Nature to Perfection, but an Attonement  
and Propitiation for all their Sins and un-  
avoidable Imperfections; the more it is considered,  
the more it convinces; and Time itself, the Touch-  
stone of Truth, and Detector of Falshood, confirms  
it's Verity, and proclaims it's Power.

Religion, doubtless, is the firmest Foundation  
of Honour and true Happiness in every State and  
Nation, and the most permanent Pillar, and strong-  
est Support, in every Kind or Form of Govern-  
ment. Review the Histories of all Ages past, both  
Sacred and Profane, and you will surely find, that  
every State or Country flourished or decayed, were  
happy or miserable, according as they were more  
or less Religious; and the Reason for it is very  
plain and just: Because Individuals may, and cer-  
tainly will be, punished or rewarded, according to  
their Actions, in another Life; but public States  
and Communities, as such, can only be rewarded  
or punished in this World: And, therefore, Na-  
tional Wickedness must ever expect public and  
national Punishments.

It is therefore the indispensable Duty of all Ru-  
lers and Governors to depress Vice, and encourage  
Virtue; not only by the Power of their Places,  
but by the Examples of their Persons; for great  
Examples will persuade and draw, where Power  
and Precept cannot prevail: Nor can the brightest  
Doctrine of the most pious Prelates, not even great  
Sherlock's sacred Admonitions, have their due In-  
fluence and proper Efficacy, unless those in high  
Rank and Place will enforce them by the All-per-  
suasive Power of their Examples. In vain may  
Johnsen, sweetly rambling, paint all the Beauties  
of Morality, in their perfect Colours, if no illustri-  
ous Models of Moral Virtue will stand forth for  
public Patterns, and general Imitation. The in-  
ferior Classes of the People, which are by much  
the Major Part of Mankind, are ever ready, whe-  
ther right or wrong, to follow and copy after the  
Modes of their Superiors; and the Vulgar might  
easily be made virtuous, only by the mere Force  
of Fashion.

As the Thrones of Kings can be established only  
by Righteousness, how careful ought all Monarchs  
to be to sow amongst their Subjects the Seeds of  
sound Morality, and to cause Piety, and true Re-  
ligion, to be preferred, honoured, and revered;  
since they may as well expect, that a Flower shall  
never fade, the Sun never set, nor Man's Body  
never moulder into Dust, as that Crown, or King-  
dom, to continue and endure, where Lewdness  
and Immorality, Luxury and Corruption, Profane-  
ness and Irreligion, live, flourish, and are pro-  
moted.

LONDON, September 1.  
WAS held on board the Devoashire, at Cha-  
tham, a Court-Martial, Admiral Towns-

hend President, upon a Charge exhibited by Vice  
Admiral Griffin, against the Hon. Capt. Powlet;  
when no Person appearing in Support of it, the  
Court esteemed it Groundless, and acquitted him.

Sept. 16. Appeared in the Daily Advertiser, an  
Advertisement, signifying, "That a single Gentle-  
man, about Sixty, and his Daughter near Fif-  
teen, with two Men Servants, proposed to make  
a Tour of Pleasure for a Twelve-month, and  
would be glad to hear of a genteel, well edu-  
cated young Woman, to attend the young Lady,  
as an upper Servant, who should be treated as  
their Companion whilst they remained abroad.  
Any one whom it might suit, was to advertise  
in the same Paper, describing her Age, if had  
the Small Pox, married or unmarried, &c. and  
where without loss of Time, she might be per-  
sonally and privately treated with, and she should  
find very handsome Encouragement." In the  
next Daily Advertiser, of the 18th, 45 Females  
published their Qualifications; and, in the same  
Paper of the 19th and 20th, 18 more Advertisements  
appeared to the same Purport, from Women  
of various Ages, Maids, Wives, and Widows, to  
the no small Amusement of the Town.

Sept. 20. By Letters from Fort St. David's, da-  
ted Feb. 27, and brought by the Warwick India-  
man, there is Advice, that Capt. Clive had obliged  
the French and their Allies to retire from before  
Arcott, killed a great Number of Men, and put  
the rest to flight. That the English under Jington  
had drove the French from before Trichenapali.  
That two Nabobs in the French Interest had come  
over to the English with a great Number of Men,  
and that the French in their return were furrounded,  
and were in great Distress for want of Provisions.  
These Letters add, that M. Dupleix had sent Pro-  
posals to the English for an Accommodation, in the  
Preamble of which he set forth, that he had only  
succoured the Indians that sued him for Assistance,  
and hoped that every Thing would be settled to the  
mutual Satisfaction and Advantage of the two Com-  
panies, and that all Animosities and Hostilities  
would cease.

Sept. 30. By the last Advices from Constanti-  
nople, we are informed, that the Conduct of the  
new Grand Vizir is quite opposite to that of his  
Predecessor; and, either through Policy, or from  
his natural Inclination, he appears outwardly per-  
fectly conformable to the Sentiments of the Janiza-  
ries. He advises War, not merely with a View to  
keep them employed; but upon a Principle of Ne-  
cessity, in order to preserve that martial Spirit in the  
Nation, which might be enervated by a longer  
Peace. Upon this Pretence, he had engaged the  
Grand Seignior to assemble an extraordinary Divan,  
to decide this important Question. Nevertheless,  
as several Bashaws of distant Provinces are to assist  
at this Divan; and as it will take up a great deal  
of Time for them to repair to Constantinople, it is  
suspected that this is an Artifice of the New Grand  
Vizir's to pacify this present Rage of the Janizaries,  
in order afterwards to make it appear doubtful what  
Step he intends to take. People are the more apt  
to look upon this to be the Case; because the Kan  
of the Tartars had not been invited to this Divan,  
as is usual when the Porte is going to declare War.

The Differences between the Court of Spain and  
that of England, are upon the Point of being ac-  
commodated by a new Convention, which is nego-  
tiating both there and at London, by the Ministers  
of the respective Courts. The Chevalier d'Abreu,  
who resides at the Court of Great Britain, has a-  
greed with the Ministry there about the principal  
Points in Dispute; and Mr. Keene, his Britannic  
Majesty's Minister at the Spanish Court, has been  
at the same Time employed in removing some  
Difficulties there. The Plan of Convention is al-  
ready drawn, which settles the Articles of Naviga-  
tion and Commerce; and there is Reason to pre-  
sume, that this great Affair will be completed after  
the Return of the King of Great Britain from his  
German Dominions. It is strongly reported, that  
the